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No. 108
September, 1955

Those Extra Affairs of the Church

AUSTIN H. ARMITSTEAD

• I live in a small community with a population of less than three thousand people. Like most communities we have churches, and if you were to drive through our community today you would probably see signs like the following in front of them: PANCAKE SUPPER TONIGHT; on another lawn, RUMMAGE SALE; and on another lawn, FOOD SALE. A look at other nearby communities has led me to believe that our churches are not particularly exclusive. Others have even "bigger and better" (?) events.

The Church's Commission

These advertisements on church lawns and on display cards in local stores are part of the work of many local churches, and often they are the only evidences people have of church work.

But isn't the message that is brought to the thousands of people who pass by our churches important? My personal feeling is that there should be dignity in the appearance of the church—the lawn should be cut regularly or the snow shovelled, the hedges and bushes trimmed, and a dignified sign should indicate the name of the church and its program.

As a minister I am confronted with many problems including the maintenance of a total church program, meeting church assessments and other bills, keeping harmony within the church and its many organizations, and still having time to carry on the most important parts of the program—the preaching, teaching and healing ministries. As a minister I am interested in winning individual souls to Christ and His Church, and in order to do this most effectively the entire church program must be worthy of being associated with the name of Christ.

Money Raising

Money raising! Perhaps this aspect of the church's work causes more headaches than any other.

There was a time when people looked to the local church and its ministry for guidance in many matters. Now we find that many churches have little influence on the affairs of the community. I believe that the manner in which we have conducted our money-raising projects has contributed to the lack of respect many people have for the church.

The introduction of the every-member-canvass into my church has done a great deal to lift the level of the finances. We still have many faults but this enables us to be more effective in the community and among our church members.

Over the course of years I have heard ministers commend the women of their churches for the money they have raised. Perhaps you, too, are in a church where the women's group contributes a sizeable amount toward your annual church budget. Now it is not this contribution of money that I object to, but the means by which the money is raised.

Studying the Factors

Recently a woman in my church asked another woman if she would like to come out to the women's meeting. The woman, who had been president of the local women's group at one time, commented: "I worked

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Photo by A. Devaney, N. Y.

hard enough on church suppers when I was president to let me backslide for a good long time." An analysis of our local church revealed that the group had become such a "money-raising group" that they had completely missed the goals and objectives of the national women's group of the denomination.

The first year I was pastor of the church I noticed the large number of small money-raising events but made no comment. The second year I spoke to the president, and she asked me to speak to the other officers. When asked if they had ever given any thought to the fact that some women did not come to the meetings of the women's organization, their analysis revealed that there had been eighteen money-raising events during the year and that "business" took a major part of the time at their monthly meetings. This year, money-raising events were cut to three—one large event and two small ones—and the women say, "We have had wonderful programs every month. The attendance has been better than ever . . . and we aren't as tired as we used to be."

As women's activities in the church have decreased there has been a slight increase in the attendance of men, for they had so often said to their wives, "I'll stay home and take care of the children while you work at the church." The men felt they were making a contribution in this way and we had to agree with them, when we were raising money through such projects as church suppers, food sales, rummage sales, etc.

Objectives

But I believe that people are looking to their ministers for a more important emphasis on life's problems. As leaders we are responsible for building and developing a "live" program that will do justice to the people, the church and to Christ.

The chief business of the church is the winning of souls so that they, in turn, may win others and also demonstrate their Christian faith by their actions in the community. Accompanying this work, there is need for businesslike methods which add dignity to the church. (Poor public relations can undo much of our constructive ministry of evangelism.)

As ministers we can do one of two things: tolerate the conditions that now exist in many churches or try to make changes that will benefit the life of the church. I feel that we should not tolerate money-raising methods that do not fit in with the character of Christianity. This does not mean a casting out of the "money changers" but it does mean that we should make our position clear on these matters.

Problems

Let me share some experiences with you. There may be similar experiences in your church or possibly more embarassing ones. Our women have made it a practice to solicit food for the suppers. Every woman who is even remotely connected with the church is "told" what to bring. There are such items as butter, celery, tomato juice, etc., and the cost runs to $1.50. As a minister I go to the homes of people who are either members or constituents of the church. Many who give me the impression that they contribute to the church are "stay at home" members but feel they have done their duty—they contributed to the church supper. Later you may find that these people contribute to the church but their total contribution is the gift of four large cans of tomato juice.

Then there is the practice of many churches and charitable groups in this area of the country to ask for outright donations from local merchants, dairymen, chain stores and bread companies. I have been in stores and have seen people assume that it is the storekeeper's obligation to buy a ticket or contribute something to a church event. How can we hold our heads up as Christian ministers when we go into a community and assume that it is the responsibility of people to support churches they are not affiliated with? It would be a shock if all the churches in our community would pay for the food they order for suppers.

It is bad enough when people solicit food from merchants but when they fail to say "thank you" by letter or in person, it is doubly embarrassing. You may think your church always says "thank you" but ask the secretary of your organization if she always acknowledges gifts and contributions. Her answer may surprise you.

I sincerely believe that we will wreck our churches if we keep on this "merry-go-round," and particularly so if we do not correct the

Highway and Farm Scene in Vermont *Eva Luoma Photo*

faults in our business dealings. We have a message to proclaim and we cannot do it as long as we are vulnerable at any point.

Out of fairness to the enthusiasm of many people for these projects, I confess that often they bring with them a warm feeling of fellowship that does belong in the church, but too often they bring hard feelings and misunderstandings and little that is a credit to the church. I believe that the church has the potential for many programs that will encourage this fellowship and service.

Stewardship the Answer

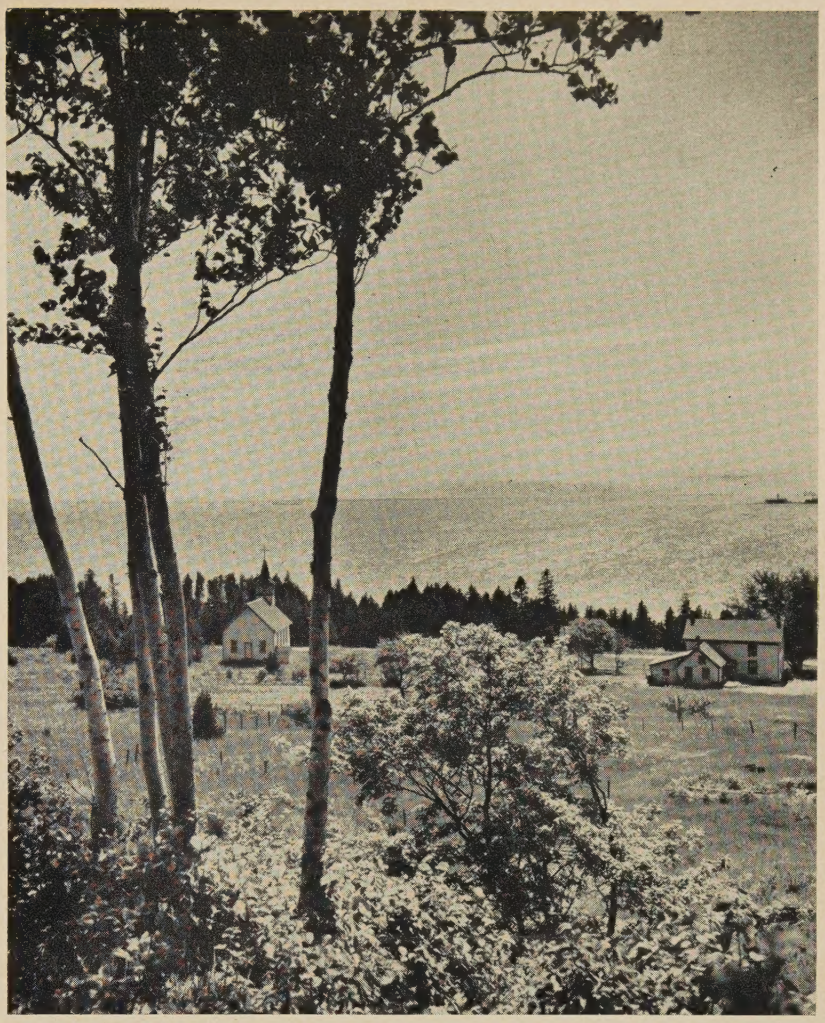
The people of our church have been willing to experiment with the development of a well-rounded program to meet the needs of people of all ages. For the most part, they are contributing more energy for the church program of education, evangelism, and missions than they did for their money-raising projects.

The experiment was on trial last fall. The women decided to pay for everything (but the homemade pies) for the turkey supper. Some said, 'we won't make as much money this year because we aren't appealing to members and stores for contributions." Providence must have been on my side because (much to my surprise and theirs, too) the women made over $100 more than they had ever made in the past.

The problem of those "Extra Money-Raising Affairs" can be solved. I believe the answer lies in the definite pledges of individuals and families to the church for its financial needs. You and I belong to wonderful churches and we want to be proud of them. Let us place Christ at the center of all our church activities.

Author Is Honored

• St. Joseph, Missouri recently celebrated Homer Croy Day in honor of the author who wrote good things about the small towns of the Middlewest. Mr. Croy is a native of Maryland, Mo., and has written thousands of magazine articles and more than twenty books which have told his readers about midwestern traditions and personalities.



North Shore of Lake Michigan *Photo by A. Devaney, N. Y.*

Prayer at the Making of a Family Religious Census

• O God, who dost count each one of us worthy of thy love, lead us to care for one another as thou dost care for us.

So may the doors of this church be wide open to all; and may each one who enters feel here the warmth of Christian fellowship. As thou dost always reach out to thy children seeking to bring them to thee, inspire us to go out to those who do not come within these walls.

Bless the taking of this census. Prepare the hearts of those who go forth, endowing them with wisdom and friendliness. Prepare the way into these homes that each door may be open, and each meeting reveal the noble purposes of the Church and the wide horizons of the Christian faith.

O God, grant that this endeavor may bring men and women into thy kingdom, and make for a fuller expression of thy divine will in this community. *Amen.*

—Mark Rich

90th Birthday

• The First Congregational-Christian Church of Leslie, Michigan celebrated its ninetieth birthday in April 1955 with a special "pageant of memories." Among the scenes that were re-enacted were the organization of the church and the planning and dedication of the church building and Fellowship Hall.

Congratulations and good wishes to the church and its pastor, the Rev. Samuel B. Wenger.

The National Christian Teaching Mission in Rural Areas

• Lewis County, Missouri, was the site of a National Christian Teaching Mission in March, 1955. Sponsored by the National Council of Churches of Christ in the U.S.A. and the Missouri Council of Churches, it was an experiment to see how the Mission might be modified and adapted to a rural county. An unusual feature was the presence of denominational leaders as guest ministers. Several denominational leaders in the state of Missouri participated in order to gain helpful information for holding other teaching missions in the rural counties of the state.

The mission was directed by Dr. Paul Sturges, Director of the National Christian Teaching Missions. The Reverend A. Greig Ritchie, Secretary of the Missouri Council of Churches, participated in the meeting as did the Reverend Joseph Thompson, Methodist District Superintendent; Dr. Lester Rickman, Secretary of the Disciples of Christ churches in Missouri; the Reverend Ray S. Tomlin, Methodist Town and Country Church Work in Missouri; Dr. Richard O. Comfort, Director of Town and Country Church Work in Missouri for the Presbyterian Church in the U.S.A.; the Reverend Ted A. Jaeger, Secretary of Christian Education for the Presbyterian Church, U.S.; and the Reverend John H. Blough, Director of Evangelism for the Illinois Council of Churches.

Lewis County has a population of about 10,000 people at present. For the past thirty years the population has declined at the rate of about 1,000 for every ten years. Canton is the largest town, with a population of approximately 2,000. The county seat has a population of 180 with three churches. Lewistown has 450, with three active churches; LaBelle and LaGrange are the other communities—each has several active churches.

The mission opened on a Thursday with a seminar at the Lewistown Methodist Church. At this meeting the pastors, guest leaders and directors became acquainted and made a brief survey of the purpose and plans of the mission.

On Thursday evening a pilot self-study was held at the Lewistown Methodist Church. The ministers found this valuable for conducting a similar study in other churches of the county. It helped each church to determine its own situation so far as its evangelistic program was concerned. A chart showed both the strong and the weak points, which meant encouragement and challenge.

On Sunday afternoon a county-wide religious census was made by a cooperative program throughout the county. By Sunday evening about ninety-eight percent of the total population of Lewis County had been interviewed to determine their religious preference. On Monday morning the cards were brought to a central meeting place and reports were made.

On Monday afternoon committees of the local churches tabulated the census cards that were given to them in four categories: new responsibilities, known non-members, inactive members, and active members.

The fourth and final stage of the mission involved the program enlargement stage. In this period each church again studied itself, its new responsibilities and opportunities of fellowship evangelism, and then made a long-range plan.

It was discovered that in Lewis County thirty-six percent of the people were Baptist, twenty-four percent were Methodist, nineteen percent were Christian, seven precent were Catholic, and two percent were Presbyterian. While there was a very small percentage of people that claimed no religious preference at all there was a large percentage who were not known to the churches represented in the National Christian Teaching Mission.

It was felt that the National Christian Teaching Mission was a success and that it could easily be adapted to rural situations.

—Richard O. Comfort

THE CHAIRMAN'S COLUMN

Should There Be a Church of My Denomination in Every Rural Community?

• Some Christians feel that their denomination is so different in its doctrine and practice that they must make their church available to the people in every rural community regardless of the number and variety of churches already there. This sort of philosophy develops an exclusiveness from the total Christian forces in the community. It also makes for a high degree of church competitiveness.

Due to misguided zeal for church extension in a certain community of 1300 souls, the number of churches there has multiplied over the years until now there are eight varieties of churches. Should I be proud that one of the eight is of my denomination?

I invite you to visit the scene. There is not a resident minister in the community. The ministers migrate into the town to preach occasionally to a handful of the chosen saints. There is no pastoral service; very little program planning; the Sunday schools are small and poor; there are no church youth organizations, no men's organizations. The singing is poor, pianos are out of tune; church buildings are in a state of decadence and grounds are unkempt.

It is obvious to even a casual observer that religion is at a low ebb in this town. Overlapping of effort has not made the community more religious; it has impoverished its religious life.

No, I am not proud of this situation, nor am I proud that my denomination is a party to such a travesty of religion. If our first thought is of the people and how they can best be served by the church rather than of how we can conserve our petty denominational differences, this community should have but one good, strong church. It should be a church with a vital program, well supported, and guided by a well-trained pastor of the people, living among them as a shepherd of the sheep.

—Henry S. Randolph

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RUTH B. ROBINSON
Editor

Advisory Committee

BENSON Y. LANDIS

ALICE MALONEY

E. W. MUELLER

Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Don F. Pielstick

(1907-1955)

• Last June 27, Don Pielstick left his home in Madison, N. J., and went to New York in order to meet a train which would take him to the conference for rural ministers and their wives being held at Ocean Park, Maine. He died suddenly shortly after boarding the train in Grand Central Station, thus bringing profound sorrow to the large circle of his friends in the rural church movement. In this short article I wish to write about Don and his relation to that movement.

He came to the national work out of the west, in 1942, and the first time I saw him I was sure that it was the friendly smile of the west on his face. Soon I was to experience his capacity for warm Christian fellowship.

For Don was a Baptist minister who was ecumenical before the word ecumenical came into the wide use that it now enjoys. He was interested in the church universal and in all the cooperative processes associated with it.

The son of a Nebraska farmer, Don Pielstick was born November 15, 1907. After graduating from high

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school he for a time managed part of his father's farm. He had a good memory of his early experiences on the farm, and could tell in detail of handling cattle, watching the whirl of a tornado, and also noting the course of a hen house caught up by the tornado.

He went to William Jewell College at Liberty, Missouri, receiving his B.A. there in 1934, and completed his seminary work at Andover Newton Theological Seminary in 1937. He returned to the west where he worked with rural churches in Idaho, Utah and Montana, later becoming minister of the First Baptist Church in Fargo, North Dakota.

He came to the staff of the Home Missions Council when the churches were experiencing the great population movements of World War II. He was first employed as a field representative. This gave him many field contacts and he often advised in local situations that involved interchurch relations in the parish ministry. When the National Council was formed in 1950, Mr. Pielstick was made co-director of the Department of Town and Country Church, to which he gave half of his time, and to the Department of Field Administration, to which he gave half-time in the area of adjustment of local interchurch relations.

Don Pielstick was a great advocate of local self-study. He believed that informal study by local people in local situations was always of great value, no matter how much expert study could be brought in. In Field Administration he was undoubtedly dealing with one of the most difficult of all assignments. He carried it out with perspective and wisdom, always pointing to things that he thought could be done cooperatively.

In the Department of Town and Country Church, and its predecessor, Don emphasized field work.

He enjoyed a national Boy Scout Jamboree and a seminar on the farmer and his government in Washington. He knew conference procedure well and often served behind the scenes in running meetings. One of his special services was his role in organizing and arranging the Home Missions Congress which met in Columbus, Ohio, in January, 1950. At the session Truman Douglass acknowledged the debt to Don Pielstick for hard work and careful planning and clear vision. Recently he organized the special conference on The Christian Stewardship of the Land, held at Louisville, Ky., June 2-4, 1955.

Don Pielstick as director of the Town and Country Department always showed his grasp of things rural and his knowledge of the ways the rural churches do their work. I once heard him warmly defend the family-type farm when a general churchman said that it was passing.

He attended and had a leading part in the international conference on The Church and Rural Life that was held by the Ecumenical Institute of the World Council of Churches at Bossey, Switzerland, in 1953, and he was responsible for much of the planning for the second one to be held in 1956.

In the Department of Town and Country Church, Don Pielstick was responsible for administering the Extension Unit, which carries on educational work among the rural ministers in Negro communities of the Southeast. Here again his human interests always stood out. He had a personal interest in the sharecroppers, their churches, and the way they lived.

Don Pielstick is survived by his mother, Mrs. F. C. Pielstick of Kearney, Nebraska; his widow, the former Margaret Anderson; and four children, Elinor Ann (Mrs. John Wine), Russell, Rex and Dorothy, of Madison, N. J.

In Madison on July 1 there was "A Service Commemorating the Triumphant Entry of Don F. Pielstick Into Immortality." Among those of his friends and colleagues who participated were Dr. Lauris Whitman, Dr. George Pitt Beers, Dr. Mark A. Dawber and Dr. I. George Nace. On July 5 a memorial service was held in the Chicago office of the National Council of Churches, led by Dr. Harry H. Kalas.

Many of Don's friends are thinking of a fitting memorial for him. Possibly those thoughts will issue in several forms. One of his friends thinks there should be a procedure set up to make an annual award for outstanding rural churchmanship, and that this should be named the Don F. Pielstick Memorial Award.

—Benson Y. Landis

Tribute to a Friend

• The other day we lost a dear friend, and the weight of it still rests heavily on our spirits. Just forty-eight he was, young as calendar years are reckoned, but he trimmed and lighted many lamps during his lifetime, and only God knows how that light will be cast into the future.

It seems as though Don gathered in responsibilities like armsful of flowers to be enjoyed before frost. Maybe he had a notion that frost would come early.

"Christian Stewardship of the Land"

• Early in June a conference was held at the Louisville Presbyterian Seminary, Louisville, Kentucky, to consider the responsibilities of the Church for stewardship of the land. Nearly eighty rural church executives, local ministers, and representatives of government and farm agencies participated.

A report of this conference is now ready for distribution. It bears the title, "Christian Stewardship of the Land," and it may be procured from your denominational rural church executive or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y., for 40 cents per copy.

• The place of primary holiness is not where men worship but where they work. Jesus transferred the real place of holiness from the ecclesiastical scene to the crossroads of history, where men gather and soldiers gamble and thieves curse. I protest against that school of contemplation which urges that in our retreats and quiet times we should confine ourselves to an experience of communion with "God alone."

—George MacLeod of Iona Community, Scotland

The Churches of Low Income Farm Families*

Recent years have seen an increasg awareness of the problem of the ıral low-income farmer. Numerous udies have been made and proams have been developed to deal ith the various aspects of the situaon. And yet, the low-income farms still remain as a major segment American agriculture, even of merican life.

cope of the Problem

The problem of low incomes in griculture is not confined to certain ctions of the country, nor is it mited to a small number of farmers. ow incomes in agriculture are ound in every state but the high equency is concentrated in a few eas and the South is the area of ıe greatest concentration.

When the picture is set forth in rms of numbers, it becomes even ıore impressive than in terms of eographic distribution.

In 1949, there were about 5.4 milon farm-operator families in the nited States. Of these, about 40 perent or 2.2 million had annual cash ıcomes of less than $2,000. About 20 ercent of the total number, or 1.3 illion received less than $1,000 a ear.

oncentration in the South

Three fourths of the farms in the nited States with less than fifty cres are in the South. Likewise, it found that 47 percent of all farms eporting a value of less than $1,000 or all products sold, are in the outh. When this is considered along ith such a factor as size of family, ith the South leading the nation in this respect, we have the clear picture of large family units living on small farms with low production levels.

A great deal of information is available about the number of people who are leaving the farms in the South. This is important information, for the changes are related directly to mechanization and to the introduction of new types of farming.

Many of the people, thus displaced from farming, find it difficult to make adjustments to other types of occupation, if such employment is available. They frequently stay in the area and take whatever part-time work they can find. However, many of them are moving away from the area. Studies have shown that more Negroes leave than Whites and that the Negro is apt to move farther away, many of them finding their way to the metropolitan centers of the North.

Willson, Alabama

The county-seat town of Williams County, Alabama is on the highest point of land in the county. Like hundreds of other county-seat towns, the town centers its life in Court House Square. The old, white building occupies most of the square, with lawns surrounding it. And around the square are ranged most of the business enterprises of the community, the stores, the banks, the theatre, the automobile sales rooms, the barber shops and beauty parlors and the hotel.

The county-seat town is a good place to begin the observation of life in the area. It is the place which provides the snap-shots, the candid-camera glimpses of the life which one needs as a foundation for more detailed analysis.

As one drives out from the Square toward the North, the roads run through a hilly region, where erosion has taken its toll and left its marks. Along the roads are the homes of the people, pleasant painted frame houses, and the unpainted, deteriorating shacks in which tenants and sharecroppers live. A surprising number of these poorer houses are vacant and weeds have grown up to the front doors and glass has been broken from the windows. These empty buildings are symbols of the changes that are taking place in the agricultural life of the area and of the migration which is taking many people from the land.

It is approximately twelve miles from the Square to the Willson neighborhood, which is situated at the intersection of two macadam roads. There is no real concentration of population or housing at the cross roads. Most of the homes are scattered along the main highway and along two dirt roads that lead out from the intersection. Geographically, the Wilson area represents an area of roughly three and a half to four square miles.

Economic System

The basic economic system of Willson represents a slight modification of the plantation system. For the most part, the land is still owned by a few people. It is cultivated either by tenants or sharecroppers who are very much under the control of the owners. Actually, there are several types of arrangements in operation so that one finds share renter, cash renters and sharecroppers, all of whom have highly informal arrangements with the owners. A long-term lease is apparently a rarity. The Willson neighborhood also includes several day laborers and one or two families which have "one foot on the land," living on farms but giving considerable time to off-farm work.

Churches

The churches of the Willson area are small and numerous—two white churches and three Negro churches. In addition, people in the neighborhood attend at least four other churches, which are only a few miles away. In other words, in a little rural area, where there are only about fifty families of both racial groups, there are five churches with four more

(*Continued on Page* 8)

* From a study recently made for the epartment of Town and Country Church the National Council of Churches' Buau of Research and Survey. This is not tended to be a quantitative study. Emıasis was placed upon study in two southn counties where the problem is acute. ne county in Arkansas and one county in labama were chosen as representative eas. The names given to towns and counes are fictitious.

(*Continued from Page 7*)

near by. Obviously, the churches are destined to remain small, as long as they continue to operate independently and there is no indication of any thought of church mergers.

Guilford, Arkansas

Hanover County, Arkansas reflects the essentially agricultural economy upon which its population depends. The county is split from its northwest corner to its southeast corner by a winding, wending bayou. On the eastern side of the bayou is flat, cotton country and it is here that the study was concentrated.

Guilford—only two miles from the interview area—is the closest town and is the trading center for the country people. It is not an attractive town: many of the buildings in the business section are old and sagging, or unrented and empty. A reduction in the rural population has affected the town as well as the rural areas. A high-speed highway splits the town in half and forms a dividing line between the residential district of the whites and that of the colored, vividly pointing up the prevailing segregation. Of Guilford's 1,076 residents, 654 are Negro, but the center of wealth and control is firmly in the hands of a few of the 408 whites.

Economic System

Historically the roots of the county's economy lie in the plantation system of pre-Civil War days. Though plantation farming is not the only type of farming in the area it is the predominant type and employs the mass of "low-income" people with whom this study is concerned. The number of sharecroppers and share-tenants is decreasing rapidly. The county has experienced a decrease in population from 19,709 in 1940 to 17,079 in 1950, and a further decrease to 14,300 by the end of 1954. Acreage cuts, an increase in the number of machines with its resultant need for less farm labor, recent crop failures, and a decrease in non-farm employment are the chief causes of this movement. Leaving the farms is a continuing process and unless there are employment opportunities somewhere else, labor surpluses coming from the rural areas can produce depressed conditions in far-away localities.

Cotton is the main crop. It accounts for sixty-six percent of the county's income. Rice ranks second with twenty-two percent of the total income. Other than rice and cotton, corn is the only other crop that is grown to any extent and it is used mostly for feed purposes. Rice, which is new in the area, requires large-size farms and is grown only by large-scale farmers.

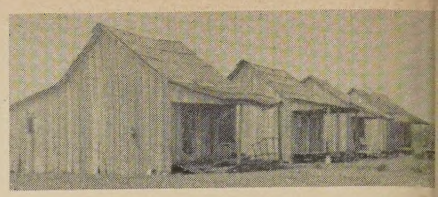
Social Institutions

Hanover County differs little from other rural counties in its gamut of social institutions. There are churches of various denominations, public schools, a social welfare office, and offices of the agricultural extension service and the Farm Security Administration. However, their local characteristics reveal how the problems in the area are knit into their very structure. It is a waste of time and finances for the church to undertake a program timed at resolving problems of a group of people without a recognition of the difficulties it faces in planning its program. It is for this reason that a description of the tight power structure that prevails in Hanover County is given here.

The Quorum Court, the local governing body, is composed of the justices of the peace from the twelve townships in the county. These justices of the peace (all white) are, reportedly, predominantly large land-owners. The court is presided over by the County Judge, one of the most politically important figures in the county.

The Agricultural Extension Service. The purpose of this agency is to bring to rural areas the information and techniques necessary to raise the standard of living and levels of production. Though appointed by a state agency, the agent must be approved by the local governing body, i.e., the Quorum Court.

Though there are no rules prohibiting the white agent from working with Negro farmers, the fact is that he does not, except on the rarest



Sharecropper Huts

of occasions. There are no Negro organizations in the county comparable to the 4-H clubs and home demonstration clubs for whites sponsored by the extension service. Negroes express a desire to have a Negro agent, but the usual explanation of why there isn't one is that about ten years ago the Negro agent raised the antagonism of the local white landowners. All attempts to get another have failed.

Farm Security Administration. This agency assists farmers interested in farm ownership by making loans. Its functions are more limited in scope, but its executive is also subject to local approval by the Quorum Court.

Farm Bureau. This voluntary farm organization seems to be predominantly by landowners, especially large landowners.

Social Welfare Office. The social welfare office located in the county seat does a booming business. $350,000 was paid out for welfare purposes in 1954.

The social welfare agency (probably more free from local influence because it is financed by state and federal funds) is dependent on local officials for approval of staff and program. The top executive commented that their agency was given the poorest office space for its work, that its program had never been given desirable publicity, and was generally treated as an orphan among other public agencies.

The number of social welfare cases has been on the increase since 1950; lack of employment because of acreage cuts, mechanization, and the burning of the sawmill, the recent years of drought, and the overall trend toward larger farms all contribute to the need.

Schools. The school system in Hanover County is consolidated and

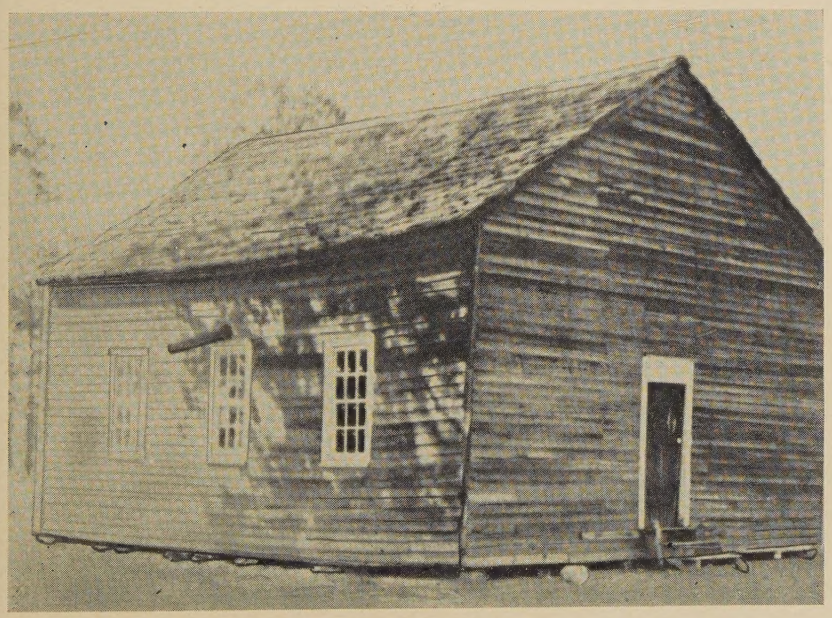
ıe five school districts have cen-
ally-located schools, usually in the
llages, to which the children from
ıe outlying areas travel by school
ıs. Consolidation allows for im-
oved facilities and level of scholar-
ips. It has also served to break
own a considerable amount of the
olation that rural people formerly
ıew and to widen the number and
pes of associates that a country
ild may have.

Segregated according to race, the
hools even now are hardly ex-
nples to be used by someone who
vors a "separate but equal" school
stem. Inferior facilities in the
olored schools not only develop re-
ntment among Negroes, but they
elp perpetuate some of the condi-
ons in the Negro community com-
only criticized by whites. The al-
ost total lack of communication
etween the colored and white com-
unities blocks the way for improv-
g some of the social conditions that
ight be worked out through the
hool system.

gricultural Ladder

Inherent in the agricultural sys-
m of the region is a stratification
the society according to position
the economic system. The "agri-
ltural ladder" places the planters
ı top, the small individual land-
vner next, then the sharerenter who gives one-fourth of the crop back to the landlord, next the sharecropper who gives fifty percent back, and on the bottom rung, the day laborer who may earn from thirty to sixty cents an hour for the jobs that he is able to find.

The planter, simply owning the land upon which tenants are dependent, wields powerful economic influence in his own and other areas. It is he who decides what should be grown, where it shall be grown, who shall grow it, where it should be sold. If mechanization requires a reduction in the number of tenants needed to farm his land, he chooses which families should go. The family organization of a planter family may vary depending on the age and background of the planter. The planters interviewed for this study were young, college trained, and living in comfortable modern homes located in town rather than on the farm. Church behavior experiences among the planter group tend to bear out the thesis that the life of a planter family resembles that of upper-middle-class people. Most Southern middle-class people seem to attend church, usually a town church belonging to the more organized denominations requiring a higher level of education on the part of the minister and which are identified with a higher social prestige.



Church in Low-Income Farm Area

There seems to be a tendency for small owners to adopt some of the attitudes of the larger farmer. The small-owners interviewed were found to be highly involved in social organizations, including the church.

The families of the other three farm groups—the sharetenant, the sharecropper and the day laborer—form the bulk of what is referred to as the "low income farm families." Some sharetenants are much better off than others; they live in poor houses which belong to some one else, but a few had convenient household electrical appliances. Sharecroppers and day laborers had few of the conveniences, such as refrigerators and stoves, but a surprising number had TV sets, which are charged against the crop. Few Negro families have TV as yet. But practically all families—Negro and white—have radios.

Sickness and its related expenses is a problem with poor families. No health insurance was held by any of the tenant, sharecropper, and day laborer families interviewed, but ill persons were encountered in many of the homes.

Church participation among the white farm groups diminishes as you go down the agricultural ladder, but practically all Negro families, regardless of type, attend church services.

Churches

The churches in Hanover County, like other social institutions, are segregated. No evidence was found that cooperative church programs or coordinated religious efforts are ever planned between the two racial groups. What little is known about the other's churches is based on rumor, casual observation, or traditional attitudes.

Throughout the county, churches are numerous. While many of the white churches are located in towns, practically all Negro churches are found in the outlying farm communities. In the specific area where the interviews were made, there were no white country churches.

The differences between the white churches and the Negro churches in our study area, while probably some-

(*Continued on Page* 10)

(*Continued from Page 9*)

what related to cultural differences, are more indicative of the differences between churches in the open country and churches in town. The ministers of the white town churches are better trained, better paid and live in town rather than in the country as most Negro preachers do. The easy-going pace of life reflects the preaching of the churches. Concern for the day-to-day problems is somewhat taken care of by the hope of a happy life in the future. Time is quite relative in such a philosophy and quite unimportant in any effort to work on the solution of the long-range problems of living on earth.

The church situation is accepted. No question is raised by the people about what the church is failing to do or what it could do.

Families

Big families have been common for both white and Negro groups of low-income farm families. The family lives together in close quarters. There is a general sharing of interests and family members work together. The general impression throughout the study was that the family was quite self-dependent, even though this self-dependency was set against a background of a low level of living. The family cares for the ill and unfortunate in its ranks, even though it sometimes appears that it might be better to seek outside help or even institutional care.

In considering the cultural aspects of the low income farm problem, it seems almost unnecessary to refer to the highly primitive nature of their overall way of life. In many ways, they live in conditions which belong to another generation, according to standards which are accepted in most of American life.

Implications for Ministers and Churches

Bible centered preaching is not only common in the areas studied but also required. It would seem true, then, that any effort to communicate to these people the rural church program which is related to such things as soil conservation and land tenure must be fitted into the accepted Biblical and theological framework.

It has been pointed out that many of the families interviewed listen regularly to religious radio programs. Here is a field of experimentation which can be developed by denominations or by groups of denominations. But it will be a difficult project and one which will require considerable financial support and highly skilled personnel.

What has been said about communications can also be related to the printed materials which these churches use.

In this same area of communication there should be some mention of the possibility of visual aids as a means of reaching into the life of these isolated rural churches. Most of them have electricity but almost without exception they have no equipment for using visual aids. Furthermore, the available material which could help these churches learn more about the rural church program is very limited. It would require special material developed for the purpose, with the required Biblical background. In addition, a program would have to be initiated which would make available to the churches the necessary projection equipment.

For the most part, the churches which are the concern of this study will remain small and may become smaller than they are now. If they are to accomplish anything at all, they will do it as small groups. The development of these groups from poorly organized, inefficient groups into effective, working units will require leadership and financial backing. This involves not only adequate training of ministers, of lay leaders, but of religious extension workers as well.

Another of the cultural characteristics which has implications for the churches is the slow pace of life in the area, coupled with the general acceptance of life as it is. It is obvious that work must be done slowly. This seems to imply the necessity of developing a long-range program which includes a series of achievement goals which can be reached successively. No special program planned for these people can fully succeed unless ways are found to fit it into the cultural pattern of their lives. It is "their" problem and "they" will help solve it if it is ever solved.

Resource Material on Theology and Rural Life

• A compilation of about 125 pages of mimeographed and printed resource materal on Theology and Rural Life has been prepared for instructors in theological seminaries or others who are interested in such material. It was originally prepared for the consideration of a seminar which met in New York for two consecutive seasons. And because there were many expressions of interest, it was decided to duplicate the material and make it available to others.

This compilation consists of interpretations of the writings of theologians whose teachings have made mention of rural life; notes on rural sociologists who have analyzed the rural community; and papers on the synthesis of theology and rural sociology, or consideration of the relationship of the two.

This resource material on Theology and Rural Life may be obtained from the Department of Town and Country Church, National Council of Churches of Christ in the U.S.A., 257 Fourth Avenue, New York 10, N. Y., at the following rates:

Complete in snap-back binder which may be used for additional relevant material—$2.00; collated material without binder—$1.00.

Advice for a Hermit

The world
seeps in
through a crack
in the door

no matter
how strong
the latch.

—Marvin L. VanGilder

A Harvest Festival—A Statement

The celebration of "harvest home" very old and has a place in the story of many peoples. The matur- g harvest has inspired men to ex- essions of praise and thanksgiving hich have found their way into the ligious services of all lands and ths. The great Hebrew festivals had ricultural associations. The Feast Unleavened Bread in the "month earing" celebrated the appearance the ripening ears and the start of e barley harvest; the worshipper ought a sheaf of the new grain in nsecration of the first fruits. The ast of Harvest or Weeks (Pente- st (was the closing festivity of the ven weeks' joy of harvest. The ast of Ingathering (Tabernacles), the time of the harvest moon, was autumn holiday, the crowning rvest festival, celebrating the in- thering of fruit, oil and wine.

Primitive folk festivals at harvest ne combined with the Hebrew adition under the auspices of the ristian Church to give England its yous "Harvest Home," Germany "Erntedankfest" and Scotland its Kirn." Pageantry, sports, singing, asting and the comradeship of aster, mistress and workers char- terized these occasions and became e social and spiritual expressions of y at the harvest's end. The Pil- ims kept their day of thanksgiving the shores of New England with asting and religious exercises.

Some churches, like the Reformed, utheran, Mennonite, Moravian and ethren, have continued to cele- ate "harvest home," but in some her communions this practice has en all but abandoned, or the em- asis has shifted to Thanksgiving y in late autumn and the remem- ance of national blessings, with but inor reference to the bounties of e harvest. This unfortunate trend s produced a nation of town and untry churches in whose worship e references to seed-time and har- st are peculiarly lacking. No wor- ip can, without losing vitality, re- ove itself from the ordinary pur- its of men. It is especially in con- ction with agriculture, where mys- tery and providence are so evident, that this needs to be kept in mind.

The Harvest Festival may be held from August to November, but September and October are the most suitable months. It is best to keep it as a special day, apart from homecomings, anniversaries, rally days and annual meetings. Since decorations and offerings play such an important part in this festival, it must be held when suitable produce is available. The flowers, fruits, vegetables and other produce used as decorations and brought as thankofferings may be given to homes, hospitals and other charitable institutions, or they may be distributed among the sick and needy in the community. Cash offerings for missionary and benevolent purposes should also be received at this time.

The annual Order of Service for a Harvest Festival is now ready for distribution. Designed for use by a congregation, it calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season. This year's leaflet was prepared for the Department of the Town and Country Church by the Rev. Sylvan S. Poet, Presbyterian minister, Patton, Missouri. It may be procured from your denominational home mission board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies. Carriage extra on quantity orders.

Minister at Farmers' Convention

• When the Ayshire Breeders Association met at Allentown, Pa., last spring, the speaker scheduled for the annual banquet was Dr. Albert G. Edwards, of Harrisonburg, Va., a native of Scotland where the Ayshire breed originated.

To Congress: Make Sure the Family Farm Is Protected

• Just about everybody professes to love and believe in the family-sized farm. A Congressional committee has described it as "a firm foundation for political and economic democracy in America," and a Land Grant College committee has stated that "the family-sized farm should remain the basis on which American agriculture typically is organized."

The public records are full of such sentiments, but our farm programs do not reflect them. They give more advantages to the big, heavily capitalized farming operation than to the family-sized farm. Price supports, with no limits on Commodity Credit loans, serve to underwrite the large-scale enterprise. The capacious loans it can get enable it to withstand the acreage allotments. But these cut into the production of the family-sized farm so much that it has difficulty paying taxes and other high costs and at the same time maintaining a decent standard of living.

Some figures are eloquent of these facts. The average of the five largest CCC loans on cotton for 1953, the latest year available, was $852,646.52, with two above one million dollars each. For wheat, the average of the five biggest loans was $308,931.12 and for corn $133,102.84. These sums, and the production they represent, may suggest the chief source of the surpluses that are now weighing down farming. You wonder, too, how the public will feel about farm programs when it sees such figures.

We have nothing against big farming operations as such. This is a free country with no bounds to any legitimate enterprise. But we feel that many will agree with an Oklahoma farm woman who said in a letter to *Better Farming*, "If the people in Washington, Democrat or Republican, really believe in the family-sized farm as much as they say they do, it seems they would enact a farm program that will give it a better chance."

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The Good Gray Poet of Democracy

BENSON Y. LANDIS

• "Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes.)"

Thus Walt Whitman disposed of an observation frequently made of literary figures. Frank Baxter, who lectures on and reads poetry on a television program, tells about a professor who once asked his students, please, not to include a line in their essays saying that the subject of the paper was contradictory. The professor asked that the students simply take that for granted.

In Whitman's case, surely one may quote the poet on himself. Since the first publication of *Leaves of Grass* in 1855, more than fifty biographers have puzzled over the gray poet, sometimes called the good gray poet of democracy. After all the puzzling, however, an anonymous reviewer in *The Times Literary Supplement*, London, June 10, 1955, writes of Walt Whitman that "this greatest of American poets was also a master of English prose."

Original Edition

I write this in the midst of notable exhibitions and celebrations marking the one hundredth anniversary of the publication of a slender volume entitled, *Leaves of Grass*. It appeared on or about July 4. (Henry Thoreau also stamped out of Concord and tramped to take up residence at Walden Pond on July 4—that was in 1846.)

The original edition was printed at the author's expense by the firm of Rome Brothers in Brooklyn. It contained only twelve poems. The first printing was one of 800 copies, and about 200 of these were bound by Charles Jenkins of Brooklyn, with heavy gold stamping on green cloth.

The author's portrait was in as a frontispiece, and the looks of the product were regarded as bizarre as the content of the poems. By January, 1856, it appears that 795 copies of the original printing were bound, a fact often thought of as important in circles where first editions are talked about.

Celebrations

The Library of Congress, the Poetry Society of America, the New York Public Library, Yale University, were among those that arranged symposia or exhibitions. New biographies were published, including *The Solitary Singer* by Gay Wilson Allen (Macmillan, 1954); and *Walt Whitman Reconsidered*, by Richard Chase (Sloane, 1955). Several radio and television programs were informing.

The publication in 1855 was the first step whereby a man considered a mediocre journalist became eventually a major poet. He shocked his own generation, mainly because of his frank language in reference to sex. In the early years he did not appeal to the general public at all, but won praise from such Olympians as Ralph Waldo Emerson. He is more widely appreciated today than at any moment when he lived.

The Democratic Spirit

He was inspired by and he voiced the national spirit. He was much affected by the spaciousness of this nation and its vast resources, by its geography and wild life, and by the impulsiveness of its people.

His role was that of a man standing between the past and the future of a great people that he admired and that inspired him deeply. With his somewhat strange symbolism he spoke of leaves of grass and not blades. Grass was actually a great symbol to him—this was only one aspect of his mystical experience. One cannot explain grass.

Farm to City

Walt Whitman was born in 1819 in rural Long Island, near Huntington, in a cottage that is preserved and may be visited. He went to the public schools, drifted into journalism. He took up unpopular and popular causes. Once he became a most unusual man—he resigned a position on principle. His dress was always unusual. He was large, strong and slow.

He went to Washington during the Civil War, visited battle fronts and took a special interest in the wounded men. His ministry to the wounded in the Washington hospitals was very personal, and has often been commended. In the Capitol he met John Burroughs, with whom a close and lasting friendship developed. Whitman's closing years were spent in Camden, N. J., where he died in 1892, and where his home is a museum.

High Tributes

Walt Whitman was a great poet but unsure of himself, Mark Van Doren said in a lecture at the Library of Congress in 1955. The poet always "tinkered with his text." Whitman had two great heroes, Professor Van Doren remarked. They were Homer and Shakespeare, the only two poets who had weathered long time without loss. Whitman seemed always to be disturbed by the close presence of these matchless heroes when he was on Broadway or in the library. Whitman took no contemporaries as models.

Certain Rocks

"Certain rocks" among Whitman's poetry, "will endure as the granite does." And the tinkering resulted in improvement as well as dilution. "He cuts and he inserts; he regroups and rearranges; he improvises sections, and provides transitions—dead connective tissue — between them.

"He is preserving it for posterity; he is altering it, coaxing it into shape, inserting things in it, taking things out, so that nothing will prevent its survival through the centuries ahead. Hence all the putty and plastic wood."

Ralph Waldo Emerson called the first edition of *The Leaves of Grass* "the most extraordinary piece of wit and wisdom that America has yet contributed." Emerson is reported to have been much impressed by "Song of Myself."

nse of Meaning

Walt Whitman put into his poems s sense of the meaning of life. He is been called more pagan than hristian. He sang of many of the ernal issues—man and nature, birth, ath, resurrection. He believed that ere must be some potent force and terpreter between man and nature; put the poet at that place. He as a most colorful man who seemed believe in the goodness of all eated things. There was, under all s writings, a message of love that ould bind men together. And the ot meaning of the word religion is binding."

But as Whitman once wrote to dward Carpenter, who was an Eng-sh admirer: "There is something my nature *furtive* like an old en." There was, he said, behind all is writing, "something that few, ry few . . . are at all in a position seize." This mystery he had tudiously concealed"; and some assages he had left "purposely ob-ure."

Whitman Reader

For a sampling of Whitman's oetry and prose, I recommend *The Vhitman Reader*, compiled by Max-ell Geismer (New York, Pocket ooks, 1955, 50 cents). This excellent ook runs to more than 500 pages, out equally divided between oetry and prose. Many who know ie poetry and not the prose will elcome the careful selection of the rose, including the Introduction to ie first issue of *Leaves of Grass*, and ie pieces from "Democratic Vistas." here is also "An Autobiographical ote."

The compiler of *The Reader* rites that Whitman "was a great rimitive poet, a founder of modern erse, a fountainhead of ideas, atti-ides, techniques in twentieth-cen-ury prose and poetry alike."

Edwin Arlington Robinson, whose wn career is to be interpreted later this series, supplies verse on Whit-an for closing this article:

His piercing and eternal cadence rings
Too pure for us—too power-fully pure,
Too lovingly triumphant and too large;
But there are some that hear him, and they know
That he shall sing tomorrow for all men,
And that all time shall listen.

"The Typical Minister"

• More than a thousand of the nation's parish ministers—some as far apart in theology as in geographical distance—have pooled together what they consider to be their most important functions, problems and personal needs and have come up with an approximation of the "typical American Minister."

They have discovered, for example, that this hypothetical figure is between the ages of 35 and 44, is married (four percent are single) and has two children. He serves a church of about four hundred members, with about two hundred youngsters registered in the Sunday school.

The source for this imaginary clergyman lies in the compilation of some 12,000 pages of documentation which have been gathered by Dr. Samuel W. Blizzard, Visiting Professor at Union Theological Seminary in New York City. An ordained minister and sociologist, the 40-year-old associate professor from Pennsylvania State University was commissioned in 1953 by the Russell Sage Foundation to collaborate with Union Seminary on "A Study of the Functions of the Parish Minister." The project, believed to be the first major study of the Protestant ministry in the United States in more than a decade, is similar in purpose to those earlier sponsored by the Fundation involving the relation of the social sciences to such fields as medicine, law and social work.

According to Dr. Blizzard's tabulations, which thus far include returns from 910 participants, well over half of them have graduated since the beginning of the war, and all but two percent are serving as full-time ministers. The remainder are assistant or associate ministers or directors of religious education. Only seven percent have been in their present parish for as many as ten years.

He has also discovered that, while 99 percent of his urban informants serve only one church, twenty percent of his rural respondents minister to two churches and one percent to as many as eight or more churches. Another urban-rural contrast is found in the fact that thirty out of every hundred urban churches have two or more clergymen on their staff as compared to only one out of a hundred in the rural grouping. Exactly half of the rural churches have no organist or religious educator, and eighty-seven percent no stenographic staff.

Dr. Blizzard has found that the average minister of today finds himself in a bewildering role. No longer required to fulfill only the traditional requirements of preacher, he must now become a combination of pastor, administrator, counsellor, priest, educator, organizer and social actionist.

The project, states its director, is trying to "face the realities . . . to see in what way the seminary can give the minister the understanding and the tools with which to meet them."

Plowing in Berks County, Pa.

• Henry Althouse of Berks County, Pa., began in February to plan for the spring plowing, William Chapman White wrote in the *New York Herald Tribune*, April 16, 1955. He carefully inspected the plow and on every clear day he drove the manure spreader across his fields. In March he examined the earth, patiently and hopefully. "He paid his neighbors no mind." He made his own decisions in his own way.

The day came in early April. "He was up at five." He told his wife: "Today is it. I will plow the upper field."

"With God," she said.

"With God," he answered.

When day ended, the field was plowed.

"It begins good," said Henry, "Ach, what a day."

Weekly Newspapers Receive Citations

• Editors of the nation's weekly newspapers were told recently by Governor Robert B. Meyner of New Jersey to take a larger view of community, state and national affairs and not be content with reporting the casual happenings in their towns. Governor Meyner spoke at a luncheon meeting of "Greater Weeklies Associates" in New York.

Greater Weeklies Associates is a national organization of weekly newspaper publishers with members in thirty-five states.

Governor Meyner, commenting on the pronounced population trend from big cities to suburban and even rural small towns, noted that the new growth of the small town is causing a resurgence of interest in the weekly newspaper. He commented on the fact that twenty-eight of the "Greater Weeklies" newspapers have been published continuously for more than one hundred years, fifty-three others have been published for more than seventy-five years and sixty others for more than fifty years. He said:

"The conclusion to be drawn is that, down the years, the weeklies have given their readers something that they wanted and that they could not get elsewhere, and that their editors have the faith and tenacity to weather population shifts and economic storms.

"I have spoken of the population shifts to the cities; now the wheel is turning again and we are witnessing a strong movement from the big cities to the suburbs, the small towns and the country. There is a popular revolt against the crowded conditions in the cities and a desire for more spacious living in small communities—and this, in turn, has brought a resurgence of weekly newspapers. Some lyrical voices are heard proclaiming the latter part of the Twentieth Century as a new Golden Age for weekly newspapers, both as to circulation and advertising. The weekly editor has a new chance to distinguish himself. He must not be content with reporting the everyday happenings of his community, important and interesting as they are; he should take a larger view of community, state and national affairs. The small-town editor has prestige at his grasp if he will only seize it."

The New Jersey Governor was one of the first in the nation to hold periodic press conferences solely for weekly newspapermen.

Frederick R. Gamble, president of the American Association of Advertising Agencies, presented "Century of Service" awards to twenty-eight weekly newspapers which have passed the one-hundred-year mark.

These papers and the year of their founding are:

Catskill, N. Y., Greene County Examiner Recorder, 1792
Chestertown, Md., Kent County News, 1783
Easton, Md., Star-Democrat, 1799
Somerville, N. J., Somerset Messenger-Gazette, 1821
Flemington, N. J., Hunterdon County Democrat, 1825
Mount Holly, N. J., Herald, 1826
Newton, N. J., New Jersey Herald, 1829
Medina, Ohio, Medina County Gazette, 1832
Brookville, Pa., Jeffersonian Democrat, 1838
Huntingdon, N. Y., Long Islander, 1838
Farmington, Me., Franklin Journal & Chronicle, 1840
Clarion, Pa., Democrat, 1840
Clarion, Pa., Republican, 1840
Abbeville, S. C., Press & Banner, 1844
Lambertville, N. J., Beacon, 1845
Mt. Sterling, Ill., Democrat Message, 1848
Delphi, Ind., Citizen, 1848
Anna, Ill., Gazette-Democrat, 1849
Havana, Ill., Mason County Democrat, 1849
Shepherdstown, W. Va., Register, 1849
Ellsworth, Me., American, 1850
Toms River, N. J., New Jersey Courier, 1850
Coxsackie, N. Y., Union News, 1851
Carthage, Ill., Hancock County Journal & Republican, 1853
Rockville, Ind., Republican, 1853
Dexter, Me., Eastern Gazette, 1853
Machias, Me., Machias Valley News Observer, 1853
Carlinville, Ill., Democrat, 1855

Pulitzer Prizes for Local Reporters

• The 1955 Pulitzer Prizes in Jou nalism included awards to two smal town newspaper reporters, both i Texas: Mrs. Caro Brown of Alic and Roland K. Towery of Cuero.

The citations read as follows:

"The newspaper career of Car Brown was interrupted abruptly i 1926, when she was expelled from Texas journalism school in he sophomore year for flouting an edic against riding in automobiles. But i was started again six years ago wit an advertisement by The Alic (Tex.) *Daily Echo,* circulation 5,49 for a proofreader. She had mean while married a civil engineer an raised three children.

"First a proofreader, then a co umnist and society editor, in 195 she became a political reporter. Sh was assigned to neighborhood Duva County, where politics had become forbidden subject under the dynast of George B. Parr.

"Covering for The Associated Pres as well as for her own newspaper Mrs. Brown wrote a story on Januar 18, 1954, of a courthouse brawl be tween Parr and Texas Rangers. I attracted national attention and ul timately led to the ending of Parr' power. He is now under indictmen by state and Federal governments.

"Parr's adversary weighs abou 100 pounds, and stands 5 feet inches high. She is 47 years old an Texas born. At the time of her firs story she weighed ninety-four pound and was under a doctor's orders t rest. She had lost her youngest so by drowning the year before.

"John Ben Shepperd, Texas At torney General, wrote that 'Duva County is no longer the land o murder and mayhem' as a result o her stories."

"Roland K. Towery used the tin voice of The Cuero (Tex.) Dail Record, circulation 2,185, to brin to light the state's biggest scandal i years.

"He had been a full-time reporte barely a month when he received hi first tip about the land scandal Promoters were persuading group of veterans to apply for loans o tracts the promoters owned. Th

omoters were selling the land to e Veterans Land Board at higher ices.

"His first story attracted little at- ntion. But he kept writing until e situation was investigated by the ate Legislature. A Cuero grand ry handed up 159 fraud indict- ents as a result and the state is ex- cted to file suit to recover millions dollars.

"Mr. Towery, 31 years old, was rn at Smithville, Miss. His family oved to Texas when he was eigh- en months old. He entered the my in January, 1941, and was ken prisoner after the fall of Cor- gidor. He spent three years in panese camps, where he con- acted beriberi and tuberculosis.

"After the war, he returned to exas. He spent a great deal of time veterans hospitals until 1951. hen he got a part-time job doing a rm column for The Record. He as made managing editor last ugust. He is working toward a de- ee in soil chemistry at Texas A. id M.

BOOK REVIEWS

anish Rebel: The Life of N. F. S. Grundtvig. By Johannes Knudsen. Muhlenberg Press, Philadelphia, Pa. 1955. $3.50.

It has been remarked that Ameri- n Protestant theologians have paid uch attention during recent years the Danish writer Kierkegaard, ho once advised a king that nothing uld be done in a difficult situation, it have paid little attention to rundtvig, who on advising his vereign found that something uld be done in the situation. That ay be revealing of the tendencies American Protestant theologians. This new interpretation of Bishop rundtvig (1783-1872) by a Luth- an scholar should aid American eologians, and many others, in an nderstanding of the man who is edited with having had more prac- al influence on Danish life than y other person.

Grundtvig was half bard, half ookworm. He wrote 2,000 hymns, many of which remain in the official hymnal of the Danish church. He was an embodiment of Christian fellowship with living faith. His ideas led to the founding of the Folk High Schools, which a high proportion of the Danish rural leaders who run the great cooperatives have attended. He campaigned for religious freedom, ran a periodical, emphasized the primacy of the corporate testimony.

Grundtvig was a controversial figure. He was not moderate in his advocacy or in his dissent from his brethren. When he was made a bishop, he was given no see.

Dr. Knudsen is now a professor at Chicago Lutheran Seminary, Maywood, Ill. He was once president of Grand View College. He is a man of insight who writes deftly and with perspective about a great and good man.

—Benson Y. Landis

When You Build Your Church. By John R. Scotford. Doniger & Raughley, Inc., Great Neck, N. Y. 1955. $3.00.

In this book the author introduces us to the "What," "Why," "When," "How," and "Where" of present-day church building. His emphasis on making the church both a beautiful place of worship and a livable house of friendship is to be commended. Dr. Scotford believes in a church for the people and planned by the people, but withal offered to God for the furtherance of His saving purposes. He also keeps our attention focused on the fact that we are building today's church for tomorrow. We should not try to go forward looking backward.

There is always a very thin line between being interesting, down-to-earth, and being superficial in writing a book on a serious subject in a popular style. In the case of this book, some will complain that the subject has been dealt with superficially but many will be stimulated by the popular approach to the important angles of a churchbuilding program. In our judgment, Dr. Scotford has given us a readable book of merit on a subject of major interest today.

The format of this book is appealing, the type makes reading a pleasure, and the list of churches throughout the country that are worth seeing adds further value to the text.

—C. Harry Atkinson

Suburbanites Keep Church-Going Habits

• Three specialists in rural sociology have found that when people move to the suburbs they generally keep—and sometimes improve — their church-going habits.

Based on interviews with some 200 suburbanites, the study was made by Roy G. Francis, rural sociologist at the University of Minnesota; Charles E. Ramsey, rural sociologist at Cornell University; and the Rev. Jacob A. Toews, Baptist minister at Spring Valley, Minn., and former graduate student in rural sociology at the Minnesota University.

It seems that only fifteen percent of those interviewed participated less in church affairs after moving to the suburbs than they had before. "It can be safely predicted that many of these will, ultimately, begin again to participate in religious affairs," the three reported.

Public Relations for Your Church

• A Fifty-seven-page pamphlet, entitled "Public Relations for Your Church," has been published through the cooperation of the University of Wisconsin and the Wisconsin Council of Churches. This study is divided into three sections: "The Meaning of Public Relations"; "Adaptation to the Church"; and "The Media," which includes the roles of radio, television, and the newspapers. An excellent bibliography is also gven.

Public Relations for Your Church may be procured from The Wisconsin Council of Churches, 308 Washington Building, Madison 3, Wis., for 50 cents per copy; 25 or more copies, 30 cents each.

National Convocation

on The Church in Town and Country

Theme: *The Christian Mission in the Rural-Social Process*

Under the Auspices of the Department of the Town and Country Church, Division of Home Missions, National Council of the Churches of Christ in the U.S.A., 257 Fourth Avenue, New York 10, N. Y.

SPRINGFIELD, MASS. OCTOBER 18-20, 1955

General Information

Who May Attend? You! If you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

For Hotel reservations, write directly to the hotels listed on this page.

For rooms in homes, make application to Mrs. E. M. Wolcott, Springfield Council of Churches, 50 Sumner Avenue, Springfield 8, Massachusetts. Mrs. Wolcott cannot be responsible for any request received later than October 6, 1955.

Headquarters:

WESLEY METHODIST CHURCH

741 State Street Springfield, Massachusetts

An attendant will be at the registration desk on Monday, October 17, from 4:00 to 8:00 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

To help carry the expense of the Convocation, a registration fee of $2.00 will be charged.

Outline of Program

TUESDAY, OCTOBER 18

Registration—8:00 A.M.

9:00 A.M. Opening General Session
Worship Service, Frederick W. Alden and Hobart Mitchell
Social and Economic Issues of a Watershed Area—Nathan Tufts

10:30 A.M. Seminars Meet (see list)

LUNCH

2:00 P.M. General Session
A Mission in Maine—Frederick W. Whittaker

3:15 P.M. Seminars Meet (see list)

DINNER

7:30 P.M. General Session
New Opportunities for Church Leadership—True D. Morse, Under Secretary of Agriculture
Recognition of Outstanding Laymen

WEDNESDAY, OCTOBER 19

8:45 A.M. General Session
Worship Service, Frederick W. Alden and Hobart Mitchell
Adventures in Pastoral Calling—Margaret Henrichsen

10:15 A.M. Seminars Meet (final session)

LUNCH

2:00 P.M. General Session
The Place of the Social Sciences in Theological Training—Samuel W. Blizzard

3:00 P.M. Denominational Meetings and Dinners

8:00 P.M. General Session
Rural World Needs—Arthur T. Mosher
Recognition of Agricultural Missions

THURSDAY, OCTOBER 20

9:00 P.M. General Session
Methods of Interchurch Cooperation
Panel—Bishop W. Appleton Lawrence, Moderator
Philip H. Steinmetz
Maurice O. Mahler
Joseph R. Newton
Wilbur Bull
Recognition of the Lord's Acre Movement

11:30 A.M. Worship Service, Frederick W. Alden and Hobart Mitchell

12:00 M. Adjournment

SEMINARS

1. Rural-Urban and Non-Farm People
2. Comity and Cooperative Church Relations
3. Depleted Population or Resources
4. Resort Towns and Situations

DISCUSSION GROUPS

5. Evangelizing Rural People
6. Ministry to People Over 65 Years of Age
7. Religious Education
8. Life Ministry
9. Larger Parish
10. Yoked Field
11. Theology and Rural Life
12. Productive Homestead

WORKSHOPS

13. Radio and Television
14. Parish Paper
15. Audio-Visual Aids
16. Recreation

SPRINGFIELD HOTELS

Charles Hotel, 1757 Main St. ..... $3.00 per day and up
Sheraton, 70 Chestnut St. ..... $5.25 per day and up

"How-to-do-It" Series for Churches

• The publication of a series of twelve "Church Administration Pamphlets" has been announced by Nygaard Associates, Box 131, Encino, California. The pamphlets constitute a "how-to-do-it" series for churches.

Among the twelve titles are included themes such as "The Handbook for Church Ushers," "The Handbook for Church Calling," "Integrating New Members and Greeting Strangers," and "Proven Methods of Publicizing Your Church."

The booklets are on sale in most church book stores for twenty-five cents each or $2.25 for the entire series or they can be secured direct from Nygaard Associates.

Stamp for Centennial

• In 1955 the U.S. Post Office Department issued a special three-cent stamp to assist in celebrating the centennial of Michigan State College, the first of the land-grant colleges.